AN EXHORTATION TO YONGE men, perſwadyng them to walke in the pathe way that leadeth to honeſtie and goodnes: written to a frende of his by Thomas Lupſete Londoner.

1534



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IT HAPPENETH at this tyme (my harty beloued Edmond) that I am in suche place, where I haue no maner of bokes with me, to passe the tyme after my maner and custome. And thoughe I had here with me plentye of bookes: yet the place suffreth me not to spende in them any study. For you shall vnderstande, that I lye waytynge on my lord Cardinall, whose houres I muste obserue, to be alwaye at hande, lest I be called, whan I am not by: the whyche shulde be streyght taken for a faulte of great negligence. Wherfore, nowe that I am well saciated with the beholdyng of these gaye hangynges, that garnysche here euery wall: I wyll turne me and talke with you. For you must know, that my mynde hath longe coueted, to shewe what affecte I beare towarde you: the whiche hytherto peraduenture I neuer vttered vnto you so playnely, that you myght take therof any perfect knowe-ledge. And that I so dyd kepe in, suche

outwarde tokens, wherof when you were with me, you shulde haue perceyued my loue: the cause was none other, but that in dede, I loued you. For long I haue ben taught, that the mayster neuer hurteth his scholer more, than whe he vttereth and sheweth by cherysshyng and cokerynge, the loue that he beareth to his scholers. I thynke you lacked with me no cherysshyng, but of cokering you had very lyttell, bycause I was loth to hurte you: the whiche lothnes came, I saye, of that I loued you. But nowe in as moche you be of age, and also by the common borde of houselynge admytted in to the noumbre of men, to be no more in the company of chyldren, and specially for as moche as my rule ouer you is cessed, I wyll not deferre any longer the expressing of myne hart, that no lesse loueth and fauoureth you, than yf nature had made you, eyther my son or my brother. For this alwaye is my mynde, if I haue a frende, in whom I fynde suche feythe, & honestie, that I inwardly ioye in harte with hym: I reken streight, that all his be myne without any exception: So that in very dede I take to my care, as myne owne, all thynges

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reswe endshyp.

ges that be in my frendes care. This mynde hadde I to my frende Andrewe Smythe, whose sonne, Christofer your felowe, I euer toke for my son: and now I thynke playnely, that he is so in very dede. This strength hath trewe loue in frendeshyp, the whiche hath lykewyse ioyned your father in such maner to my harte, that me thynke you shulde be no more his sonne then you be myne. And though I can suffre your father to take the rule of you, more then I do: yet I can not suffre, that he shulde care more for your profite then I do. For as I desire and wishe, that you neuer haue nede of me: so surely if you euer shulde haue, it shoulde well then appere, that as nature hath gyuen you one father, so your fathers frendeshyp hath prouyded for you an other father. wherfore good Edmonde, reken no lesse affecte in me to do you good, than is in your owne father, whose onely study and care is, to se you growe and prosper towarde the state of an honest man: and I to further you to the same, am as desyrous as he is, and as moche as I can, I wyl help you both with my counsayle and power, suche as I haue.

¶ If you wyll call to your minde al the frayes, that haue been betwene you and me, or betwene me and Smith, you shall finde, the causes euer depended of a care I had for your and his maners, whā I sawe certain phantasies in you or hym, that iarred frō true opinions, the which true opinions, aboue al lernyng, I wold haue masters euer teache their scholers. But nowe that you be of better habilitye to take counseil, I wyll begyn to shewe you my mind, in stayeng you for the hole course of your life, that you may in time lerne, what is to be done, to be a good & an honest man. You be yet in the first entre of your lyfe, and nowe is the tyme to haue a guyde, that may faythfully conducte you in the right way. For there be so many pathes, and for the most part al by pathes be more worne with the stepes of youre fore goers, than is the very true pathe of liuing: that if you go alone you may paraduenture long wander out of the streight way. Wherefore as nere as I can, I wyll in fewe wordes apoint vnto you certayne markes, vpō the whiche if you dilygentely loke, you can not erre nor fayle of the way, that leadethe to the reward of an honest good manne,

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whose vertue sauoureth plesantly to heuen, pleaseth the worlde, and nourisheth hym selfe with an incomparable delyte and gladnes, that continually reigneth in his clene and pure conscience. With these markes and tokens, the whiche I wold you loked stil vpon, I wyl assigne you certeyn auctours, in whose workes I wold you shulde bestowe your lesure, when you may haue tyme to rede, that by them you may at the ful be instructed in all thynges apperteinynge to vertue: and in all your lyfe I wold you medled not greatly with any other bokes, then with these, that I shall name vnto you: It is not the reding of many bokes, that getteth increase of knowlege and iudgement: for the most parte of them, that redeth al indifferently, confound their wittes and memorie withoute any notable fruite of their readyng. It must be a dylygent reder, that shall take the profyte of his labour and dilygence. No man (specially of them that haue other occupations) can vse readynge, but in verye fewe workes, the which I wold shulde be piked out of the beste sorte: that the fruite of the reders diligence may be the greatter. I see many lose theyr tyme,

Redyng of many Bokes.

when they thynke to bestowe theyr time best: bycause they lacke iudgemente or knowlege, to pike out the bokes, the whi che be worthy to be studied. And in euery thyng, an order wel obserued, bryngeth more profyte then any laboure or peyne beslyde. Wherfore my good Withypol, take hede to my lesson. I am in doubte, whether you haue any other louer, that can and wyll shewe you a lyke tale: but well I am assured, that you haue none, that can thus teache you with a better wyll, to haue you take profyte by hym, then I do: and of me howe long you shal haue this vse, it is in goddes wyll to determyne: As muche as lieth in me, I wil nowe procure and prouyde, that these letters shall kepe to your vse the summe of my counseyle, by the whych if you order your wyll, I put no doubte, but first the grace of god shall be rooted in you, and next you shal liue with a mery hart, and finally neuer to lacke the commodities requisite for the shorte tyme in this worlde. In the which case you shall opteyn the worshyp and dygnitie of a good and an honest man, whose conditions I had rather see you haue with pouertie, than in great aboundance to be a man of

small

ſmal honeſtie. You may be good, honeſt, and riche, and ſo ſtudy to be, or els thinke neuer of ryches: for otherwyſe you ſhal deceyue your ſelfe, and doo contrarye to that way, that as wel worldly wiſdom, as the trouth of our faithe ſheweth you. But nowe here what I ſaye.

¶ Fyrſte and laſte (myne owne good withipol) remember earneſtlye to haue in your mynd thre certain thinges, the whiche be of ſuche valure, that he that forgetteth eyther their dignitie & nature, or els the degrees and order of theym: he can not pleaſe neyther god, nor him ſelf, nor the worlde. I ſay, in al the courſe of your life, there be thre thynges to be loked ſo vpon, that the fyrſte of them muſt be fyrſt of you regarded: the ſecond next after, and the thyrde in his place after the ſeconde. Beware, as of dedely poyſon, that you ruffil not thē without care, one before the other, as to take the .iii. in the place of the firſt, or the ſeconde after the thyrde, or bothe the ſeconde and the third before the firſt. In this concluſion you ſhal (as I haue ſaid) both offēd god and diſpleaſe your ſelf, and alſo nothing content the world. Like as the moſt part of men now a dayes treſpaſſe all for the

rechefulnes and negligence in not kepig these. iii. thinges, vnder the dignity and degree accordynge as they oughte to be obserued and kept. And what be we (my good Edmond) if we be out of goddes fauour: odious to our selfe, and dispitefull to men. Therfore agayne I exhorte you, to thentent you may eschewe this abhominable condition, and growe to be admitted in the blessed numbre of thē that rest in the grace of god, in the clennes of their conscience, and in the fauour of the worlde, to be iudged a good, a wyse, and an honeste man. For this final end mine exhortation is nowe, that you in al your actes, in the hole course of your life, remembre these thre thinges, that I wil reherse vnto you. But I saye to you, that you must not onely remembre these thre thinges, but also specially haue in mind the degrees of thē: so that euer the first of them be chifly in your thought aboue al other: and then in his place put the second, and let not the thyrde be regarded, but as his place requireth, that is, whan you haue done with the firste, and also with the secōd. There lieth more weight and valure vpon the knowinge and keping of this tale, that I shal tel you: thē

if I

if I coulde shewe you the waye within fewe monethes, to be a man of great power, both in exceding abundance of ryches, & also in passyng auctoritie of rule. Therfore as wel for the frute, that foloweth, if you do after mine exhortatiō, as for the infinite hurtes, that you can not escape, if you should forget that I say: I warne and warne you againe, here this lesson with a glad eare, & print the same in your mynd, to execute with liuely diligence the effect of this counsail, wherin is conteined your life and deth, your ioy and sorowe, as well in this world, as in that shal be hereafter: These. iii. thinges, be the Soule, the Body, and the Substance of this worlde. The fyrste place hathe by good reason the Soule, seing it is a thing immortall, that is created and made after the figure and shape of almightye god. The nexte and seconde roume hath the Body, as the case and sepulture of the soule, and nerest seruaunt to the secretes of the spirit. The third roume occupieth the riches & goodes of this worlde, as the necessary instrumētes or toles for the body, the which cā not want nor lacke such thinges. Let then the eye of your inward mind first and chifly euer behold the first

Soule.

Body.

Goodes of this worlde.

thynge

thinge in you, that is your Soule: Next therto haue a respecte to your Body: and thirdly consider the worlde: care for your Soule, as for your chiefe iewel and onely treasure. Care for your Body, for the soules sake. Care for the worlde, for the bodyes sake. Beware aboue al thinges, that you go not backewarde, as he doth, that careth fyrst to be a riche man, nexte to be an healthy man, and thirdly to be a good man: where he shulde do clene contrary, fyrst to study for goodnes, nexte for helth, and then for welthe. You se so great blindnes amonge men, that some folke so careth for riches, that very litle they loke for the helthe of the body, and nothing at al they minde the state of the soule. I say to you, some folkes do thus, I wold to god I might not truly report, that for the most part all men in maner now a daies do no notherwise. Loke vpon either the spiritual sort or the temporal, and moche a do you shal haue, in the great swarming multitude of this blind sort, to find out them that first aboue all thinges care for their soule, nexte for their body: & thirdly for goodes of this world You shall se marchauntes spare no trauaile nor ieopardie of the body, to gette

these goodes. They be (to saye the trouth) so occupied in the studie of this third thing, that scant they haue time to care for the second: and as for the fyrste they passe nothyng therupon, it semeth a thing least in their thought, where, of conueniency the same care, studie, and thought, that they giue to the optcining of these worldlye goodes, theye shoulde spende it all in the maintenaunce of the first thynge, that is the Soule: and the small littel regard, that they take for the first, shuld be bestowed for the third: and more than they do, they should cherisshe the seconde.

¶ The same confusion is with vs scholars, for our first study is to get promotion, to get these goodes, to lyue welthily. In this care we busily be occupied continually. Somwhat more we cherysshe our bodies then doth the marchant: but our cherishinge is for the longer vse of these goodes, not as it shuld be for ỹ soules sake. And as for ỹ soule, we haue as litel regard as other mẽ haue, although we speke therof more then perauenture other men do. This ouerthwart confusion of these thre thinges marreth al. And plainely I may saye, that all mischiefe Scholars

cometh

commeth onely of this myſorder, that we put the chiefe care of our ſtudy to the thyrde thynge, and not to the fyrſt, as of duetie, we ought to do the contrary. If my purpoſe were to ſhewe you, what other men do, & not rather what I wolde haue you do: I woulde farther procede to expreſſe vnto you, howe farre out of ſquare our lyfe is nowe a dayes: and how bleſſed a lyfe we ſhuld haue in this tranſitory worlde, if the care of our ſoule were firſt and chiefely in mens mindes, like as the care of the worldly ſubſtance occupieth our hartis aboue al other thinges. If it were as it ought to be, that in our phantaſy reygned the ſtudy for the ſoule, then ſhulde be here that celeſtiall kingdome, the which Chriſt teacheth vs to pray for in our Pater noſter, where we craue of god, that his rule & reigne may come among vs. But as I deſpaire, that cõmonly this ſtudy and care can not be chaunged from theſe worldly riches to the ſoule: ſo I am full of good hope, that you wyll take hede to your lyfe, to order therin your deſires, in this due maner, more regardynge what ſhulde be done, then what is done. when you ſe & knowe the ryght pathe, I truſte you wyll not walk

walk in the croked hie way. The trouth shall more drawe you to loue and to folow vertue, then the common ensample shall entice you to folowe vice, the whiche no man can loue, not the synner himselfe. But now mine owne good Edmond here of these three thynges somewhat more you muste pryute in your mynde, with a perfecte perswasion, that your soule is the chyefe treasure, that you haue: wherupō your continual thought and care must be, to kepe it, to defende it, to nourishe it, to comforte it by all waies and meanes possible for you. In this study you must spende al your wittes, night and daye you must thynke on this thynge, what so euer you do, you muste direct your act to this thinge. If you be occupied in the state of your body, eyther to driue awaye sickenes, or to susteine helth, lette it be for the seruice your body oweth to the soule. If you trauayle for goodes of this worlde, to gette your owne liuynge, or to helpe your frende, or els to prouyde for your chyldren, when god shal send you them: let your trauayle be for the necessities of the body, and so fynally for the soule. Consyder what the goodes of the world be,

be, how they be but instrumentes for the body. Use then the worlde in his kynde. Loke agayn vpon your body, howe it is preciouser then the goodes: vse hym then in his worthynes, and hurt not your body for a thynge of lesse value. And as ye haue nothynge, nother youre bodye nor your goodes, to be cõpared with the dignitie of your soule: so my swete Withipol, let nothing be in your reputation aboue this chiefe and principal iewel, the whiche muste onely for hym selfe be cared for, and al other thinges in this life, must be cherisshed for it. I sticke moche with you in repetynge one thynge, but marueil not, though I so do: for I se vs all in this worlde so blynded, partly by a vse and custom from the cradill, in the magnifiyng of these goodes, partiye by the insaumple of them, with whome we be dayly conuersaunt: that scante after longe cryynge, it can nowe be hard, that the Soule must be chiefely cared for. And excepte grace worke with you, that you your selfe wyll consente to the trouthe, it is not possible to perswade you, that the very true waye of lyuinge is this, to care chiefly for the soule, and to care for all other thynges onely for the soules sake.

ſake. This ſaying though it be true, yet I ſay, it can not be harde: in as moche the lyues of all theym, with whome ye ſhall be continually conuerſaunt, ſhall crye out clene contrary agaynſt my ſaying. For on all ſydes you ſhall ſee men ſweatynge in a continuall worke, bothe of body and of mind, to get theſe worldly goodes, without any mencion made of the ſoules ſtate, the whiche the very friers care lyttell for, as it openly appereth. But euer I ſay to you, loke what chriſten men ſhulde do, and if you ſe men ſo do, be glad of that ſyght, and folowe the ſame: if you ſee the contrary, flee from the enſample, and cleue euer faſtly to the trouth, with a ſorowful hert for ꝑ loſſe of other men that ſo blyndly ruſhe forth in the trayne of a vicious lyuyng, where the Soule is ſo lyttel cared fore. ¶ That this fyrſt thyng may be the better in your ſtudy, I wyll briefly touche ſomewhat of tho thynges that appertayne hereto: to haue you knowe what nouryſheth and comforth the Soule, and what hurteth and noyeth the ſame. The Soule can not but euer lyue, it hath no ende of lyuyng: yet we may ſaye, that the ſoule lyueth and dieth: It lyueth in

the grace of god, and dieth in the malice of the deuyl. The Soules life is the light of vertue: his death is the darkenes of synne. You haue a free wyl giuen you, wherby you may eyther quicken or slay at your owne pleasure, your Soule in the bryght paradyse of lyfe, and you maye set your soule in the blacke dungeon of death. Let therfore this wyll of yours euer study to procure for the soules lyfe, the whyche is your owne life: and in the same study you shall delyuer the soule from his deth, the whiche is the perpetuall peyne ordeyned for synne, that seperateth the ymage of god from his patrone. I say, synne plucketh your soule from god, whose ymage your soule shuld beare. Therfore in all your actes so do, that you wyllyngly displease not god: who can not be pleased but with a pure and cleane conscience: pure and cleane if you suffre no sinne to remaine so longe in your desyre and minde, that it cankareth the thought. Your thought is cankared with the long residence of synne, when eyther you be weake in the study of vertue, or elles make verye lyttell of a faulte, or defende your vice, or nowsell your selfe in a custome of an inordi=

free wyll.

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nate desyre. The fraylenes of our flesshe is so great, that it can not be, but that synne shall come to our desyre: but it is our blame, if sinne tary and abyde with in vs. God hath gyuen vs a mighty power ouer our selfe: we maye when we wyll correcte our desyres, and dryue out all synne. If you knowe not what is Sinne, nor what is vertue: by the feare and loue of god you shall knowe bothe. The feare of god wil teache you to flee sinne, and folowe vertue. The loue of god wil teache you to folowe vertue, and flee synne: wherby your pryuy and secrete conscience shall better and more clerely perceiue, what is to be done, and what is not, than any diffinition or description can appoynt out to you. Therfore my dere Withipol, enwarpe your selfe fast and sure in the feare and loue of god, from your fyrste rysynge to your reste, drawe forth the day in al your busines, as this louyng feare and fearefull loue shal secretly admonishe and warne you: and dye rather than you wolde pursue any lust agaynst your knowlege of godis pleasure.

feare of god.

loue of god.

¶ What marchaundyse so euer you occupye, remembre, it is the busines of the

thirde care, for the whiche you may not leaue any poynt of this fyrste care, that belongeth to the soule. Likewise if ye be occupied aboute the body, remembre, it is the warke of the second care, the whiche also must be ordered vnto the fyrste, the which first must alwaye sticke in your mynde, sturred vp and led in all desyres and appetites by the said feare and loue of god. Do neuer that thing, wherin you feare goddes displeasure.

¶ More particularly in wrytinges you shal learne this lesson, if you wold some tyme take in your handes the Newe testa ment, and rede it with a due reuerence. For I woulde not haue you in that boke forget, with whom you talke. It is god that there speketh, it is you a poore crea ture of god that readethe. Consider the matche, and meke downe youre wyttes. Presume not in no case to thynke, that there you vnderstande ought: leaue deui synge therevpon: submit your self to the expositions of holy doctours: and euer conforme your conſēt to agre with Christes churche. This is the sureste waye that you can take, bothe before god and man. Your obedience to the vniuersalle faythe shall excuse you before god, al-

lewe te- amente.

though

though it might be in a false beleke: and the same obedience shall also kepe you oute of trouble in this world, where you se, howe folisshe medlars be daiely sore punisshed, bothe to their owne vndoyng and also to their greatte sorowe and lamentynge of their louers and frendes. Surely the trouth is, as I haue sayde, that it is your part to obei, and to folow the churche: so that bothe for your soules sake, and for your bodily quyetenes, with the comforte of your frendes, I exhorte you to meddle in no poynt of your faythe, otherwyse thanne the churche shall instructe and teache you. In the whyche obedyence rede for your increase in vertue, the story of our maister Christe, that lyuely expresseth the hole course of a vertuous lyfe. And there you shal here the holy goost commaund you, to seke firste afore all thynges, the kingdome of heuen, and than (saieth the spirite of god) all other thynges appertaynynge to the bodye and worlde, shall by theym selfe folowe without your care. Math. 6 Luc. 12.

¶ In readynge the gospels, I woulde you had at hande Chrisostom and Jerom, by whome you myght surely be Redig the gospels. Chrisost. Jerom.

brought to a perfecte vnderstandyng of
ica. the terte. And hereafter at leysure, I
st. wold you redde the Ethikes of Aristotell,
eyther vnder some experte philosopher,
or elles with comment of Futtiratius.
ato. And let Plato be familiar with you, spea
cially in the bokes that he writeth De re
publica. Also you shall fynde moche for
your knowledge in the morall philoso=
ero. phie of Cic. as in his bokes De officijs, de
senectute, de Fato, de Finibus, de Achade=
micis quęstio. de Thust. Specially rede
with diligence, the workes of Seneca, of
eneca. whom ye shal lerne as muche of vertue,
as maus witte canne teache you. These
workes I thynke sufficient, to shew you
what is vertue, and what is vice: and by
redynge of these, you shall growe into
a high courage, to ryse in a iudgemente
aboue the common sorte, to esteme this
world according to his worthynes, that
is farre vnder the dignity of the vertues
the whyche the mynde of man conceyu=
eth and reioyseth in, these bokes shall
lyfte you vp from the claye of this erth,
and set you in a hyll of high contempla=
cion: from whense you shal loke downe,
and despise the vanitie, that folysshe
men take, in the deceytful pompe of this

shorte

shorte and wretched lyfe. Mo bokes, I will not aduise you, for youre soules studie, to rede, than these, excepte it be Enchiridion, that Erasmus writeth, a worke doubtles, that in fewe leaues conteyneth an infynite knowledge of goodnes. Thinke not my good Edmõd, that I ouercharge you. For I knowe, what pleasure you haue in redynge: and in better bokes you cã not bestowe your pleasure, than in these, the whiche be in nomber but fewe, and yet they shall do you more good than the reding here and there, of many other. I woulde to Jesus I had in your age folowed lyke counsel, in readyng onely these workes, the whiche nowe at laste by a great losse of time in readynge of other, I haue chosen out for my pourpose, to refresshe with them the rest of my life. And I counseyll you nowe to beginne to do the same, whenne time and conuenient leiser shal be giuen you to rede any boke. Enchiridion.

¶ The seconde care is for the Body, the whiche you muste cherisshe as muche as maie stand with the seruice of your former thoughte and study for youre chiefe treasure. Haue a respecte to kepe youre bodye in good helthe, the whiche resteth Bodily helthe

in the ayre, and in youre dyete. Abyde not where corruption or infection is: Eate not, nor drynke not out of tyme or measure: nor yet of suche meates and drinkes, as be more delicate and pleasaunt, then holsome. Knowe the mesure of your stomacke before you ouerlade your bealy. Choke not your arpetite, but fede your hunger. Drowne not your luste, but quenche your thirste, and euer for your soules sake, kepe you from gluttony. Faste sometyme, bothe for deuotion and also for your helthe: Slepe rather to lyttell then to muche, as muche as you take frō slepe, so muche you adde to your lyfe. For slepe is deathe for the tyme. Exercyse you continuallye: for in laboure, your body shall finde strength: and lustinesse is gottē by the vse of your lymmes. Let neuer the soune ryse before you: you shall haue to all your affayres the lenger day: and euer for your soules sake, flee from idelues, the whych is not onely in hym that dothe nothynge, but also in hym that dothe not well: and idell you be, when you be not well occupied. Be temperate in your lustes, touchynge the bodily plesure: the time shall not be long, tyll your frendes by goddis

grace,

grace, wyll prouyde you of an honeste mate. In the meane season let the feare and loue of god kepe you in chastitie, the whych apperteineth to your chiefe care: for nedes you must so do, seinge that otherwyse lechery shal sore defoyle youre soule, the whiche you muste regarde before the bodies appetite. For this parte I woulde you redde, as your leisure shal be, a littel worke of Galen De bona valetudine tuēda. And in the workes afore named, you shall fynd many thynges, that shal instructe you well for this parte also, and lyke wyse for the thyrd, the whiche thyrd euer hath occupied mens stomackes more then either the firste or the seconde. Wherfore as well in holy scripture, as in the other philosophers, and specially in Seneca, you shal fynde many lessons, that apperteine to the thirde care. This thyrd care is for ỹ goodes in this worlde. In this parte I can gyue you small aduise of my selfe, bycause I haue had but small experience herein: yet euer I see, that you maye not in the study of gettynge these goodes, leaue or slacke the chiefe care, for the first thing, nor yet the secondarie care for the body. Labour you muste for your lyuyng in a dewe

Galen. De bona valetud. tuen.

Seneca.

dewe order, as in the third degre of your thinges. If matens masse or a sermon be to be hard, set your marchandyse aparte for the season, and prefer the mattens of youre soule, that lokethe to haue suche goostly fode. If the time require to haue you take a mele, either a diner or a supper for your refection, let not your marchaundyse differre the going therto in a dewe tyme. For remembre, that busines is one degre aboue your marchaundyse. If you espye a poore man to be in nede of your helpe, hast to help hym before any care of makinge a bargayne, for that worke of mercy perteyneth to your chise iewell: and therefore youre soule shall grow in the grace of god. Breke not muche, to the hurt of your helth, the conuenient tyme of going to bedde for any occupations or rekenynges in your studye for these goodes. For remembre, that rest and slepe pertein to the seconde thinge, where your countynge bokes belonge to the thyrde. In makinge youre bargain, kepe faythe and promise, deceiue no man with any guyle or false colour. For lette it be euer in your phantasy, how the gaines that you should gette with suche vntrue dealynge, be contemned vnder youre third,

thyrde, that is to saye, vnder youre leste cate, where the breakinge of faithe and promyse, with false deceite and vntrue delyng, sore hurteth your soule: in whom resteth your chife thoughte. And by falshed, you coulde not get so muche of ryches, as by the same you shoulde lose of honestie and goodnes. Wherefore trauayle euer as the degrees of these thre thynges shal require. If an infinite hepe of worldely goodes might be got with a small hurt and damage of the soule, forsake rather that great heape, than you woulde suffer this small hurte. There can be no comparison betwene the soules helth and the riches: the lest droppe that can be of your soules parte, muste poudre and wey more in your thoughte, then al this world beside can do.

Similitudes.

¶ Let not any similitude decepue your iudgement. As if par case a man wolde reason, that the goodes of the soule be all golde, the goodes of the worlde be al leade: although that golde is euer better than leade, yet there may be a great quantitie of leade, that shall be valured aboue the small portion of golde. So in your phantasy a great gaines and lucre of the worldly goodes may seme better

than

than a small poynte of our soules sub-staunce. wherfore he will conclude, that with a lyttell losse of honestie or goodnes, we may venture to gette a greatte aduantage in this worlde: and some littell smal portion we may borowe of our soule, to wynne by that meanes a great summe of riches. Beware good Withipol, of suche reasonyng, and to the deth to gaine all the hole royalte of this hole worlde, neuer trespasse agaynst youre soule in the smallest iote that cā be imagyned. As if ye myght be made a lord of gret myght and power, with abundance of possessions and goodes, onely for the speakyng iii. wittues of one word agaynst the trouth, with grudge of your conscience: forsake you all that offer, rather than you wolde seale the priuey byt of your offence. For if you loke well, you shall see, that there is a gretter value of gaynes in the smallest iote of vertue, then is in the most power of riches: and that the losse of the smallest mote, pertenynge to your soules state, is more hurte and damage, then the refusinge or forgoyng of all that is vnder heuen. So that I saye, it is not lyke betwene the soules goodes, and the goodes of this

worlde

worlde, as it is betwene golde and lead valured aboue a peny weyght of golde: where there is no tytle so small of vertue, that is not to be valured without comparison aboue the hole power of the erth and seas, through out Asia, Affrica, and Europa. The prose of my saying dependeth herevpon, þ euery iote, euery title, euery mote of vertue, wherin is conteyned the soules welthy state, hath appointed his propre state and place in the heauen and kyngdome of god: and all the spirituall goodes, bothe small and great be vnder god, of whome vertue receyueth hir rewarde: Of the whyche rewarde he that leseth any maner porcion, loseth more then the losse of the hole dominion and rule of this world, whose prince is the diuell, that reigneth ouer all them, as ouer his bonde seruauntes, the whiche can fynde in theyr hartes to forsake vertue, to wynne these false and vayne goodes, that stande to vs in no erthly stede: but for the shorte tyme of a fewe yeres in this life, where the possessions of vertue be euerlastyng. Thus I shewe you good Edmond, that youre care to gette these worldly goodes must be subdued vnder due order, as in this

Dyuell.

third

thyrd place. But what be these goodes, and what way you may lawfully gette them, I doubte not, but your father wil in tyme conuentent shewe you. He is of that sorte of men, the whiche hath by longe approued honestie, purchased him a good name, and is therby beloued and regarded of good men: whose steppes if you folowe, you shall by goddes grace come to lyke worshyp, and be of lyke or more habilitie to leaue to your chyldren sufficient to passe this lyfe with. Here remembre, the more your father loueth you, the lesse is your thyrd care: and the lesse that your thyrde care is, the more leyser you haue to thynke vppon your chiefe iewell, the whiche god hath gyuen you to be ordered after your wyll, inthe whiche iewell you shall after this life well passed, haue the fruition of goddes presence, wherin resteth the ioy inef-fable of the blessed lammes. The gotes, that is to say, the greedy soules of this thirde care, the whyche neuer mindeth, or very littell and weakely mindeth the firste care, shall remaine for euer more in the peinful darknes, where is nothing but crienge oute and lamentinge, with fretynge of stomarkes, and snarrynge-

of teth, as the gospell shall teache you: In the whiche boke of god, you shall here what an harde thinge it is for a ryche man to entre in to heuen: bycause that moste commonly ryche men spende all theyr care and thought out of order, onely for this worlde, and seldome or neuer they thynke of theyr soule: and when they thinke therof, they so thinke, that they put that care farre vnder the care of these worldly busynesses, doyng clene contrary to this order. The which god wolde haue vs to kepe. The which order though you shal se very lyttell regarded of all sortes of men, yet good Edmond regarde you it, and haue pitie of theym that regarde it not. It is the sonne of god, the whiche saith, Many be called to heauen, but fewe be chosen. Endeuer your selfe to be amonge the fewe, and forsake the multitude. Be not drawen to an yuell opinion, neither with the ensample of popis cardinals and prieستes, nor with the ensample of princis lordes knyghtes gentylmen and marchantes, nor yet with the ensample of monkes, & fryers. You may by your self knowe, what is the ryght path, folow you couragiously the same, and forsake the cō-

Watth. Luc. 13.

Watth. 1

Mat. 20 v. 22.

mou

mon hye waye of synners.

¶ Yet before I leue this thyrde care, I wyl shewe you my mynd, what is chiefly in this parte to be cared for: as the best portion of worldly riches. Surely I reken no possession of landes, nor yet no substaunce of marchaundise, nor yet no abundance of money, to be comparable to a good frende. Therfore aboue all thinges in this worlde, procure to haue plenty of frendes, and make them, thē your compte, as of your beste and most precious goodes. Alwaies your frend shalbe more profitable to you then any treasure or power besyde can be. How you shall knowe them that be worthy to be your frendes, and by what meanes, and what waye frendes be both gotten and also kepte, ye shall beste lerne in Ciceros litel boke De amicicia, I can not say in this thinge any pointe that is lefte of hym, wherfore I remyt you to that worke.

¶ An other pointe touchynge this care of worldly goodis, is to vse accordyngly your wyfe, when the tyme shall come that you shall haue one. For to opteyne substaunce of goodis, it lieth as muche in the wife, to kepe that you bring home, as in your trauayle to bryng home. And surely

good frende.

Cicero de amicitia.

Housewife

surely onlesse she be the keper and spa-
rer, the housebande shall lyttell go for-
warde in his labour of gettynge: And
the very trouth is, that there is no yuell
housewife, but for hir faultes the good
man is to be blamed. For I am vtterly
of this opinion, that the mā may make,
shape, and forme the woman as he will.
I woulde go farther with you in this
thyng, and shewe somewhat of the way
to order your householde, if I sawe not
this matier so largely intreated of dy-
uerse philosophers, of whome ye shall
here as moche, as may be sayde in this
thynge. Specially I woulde you redde
with moste diligence, the prope boke,
that Xenophon writeth hereof, it is cal-
led œconomia, that is to say, the craft to
order and kepe an house, where this au-
thour gyueth suche counsell, for all the
course of an honest mannes life in this
worlde to growe in ryches, vnder the
meanes of discretion and wisedom, that
no man in my mynde can say more ther-
in, or better: the whiche iudgement of
mine I doubte not but you will approue
when you haue redde the said worke: it
is translated out of greke in to latyn by
one Raphaell, but in his translation the

Economi
Xenopho

worke leseth a great parte of the grace, that it hath in the greke tonge, and also his translation in many placis is false: and it plainly appereth, ꝑ Raphael vnderstode not wel, what Xenophon wrote in greke. I haue therfore, for dyuers of my frendes sake, translated the same worke out of greke tonge in to englische, and you shall haue the same with my good wyll, when your pleasure is to rede it.

¶I woulde also for some parte of this thyrde care, haue you rede the. vii. and the. viii. boke of Aristot. politikes, for to here his counsell, concerning the bryngyng vp of children, and the vse of other certaine thinges.

olitic. ristot.

¶This is the effecte and summe, mine owne good Edmonde, of my counseyle, touchynge the thre sayd thynges: in the whiche I reken to rest the hole course of your lyfe: and if you obserue and kepe them in their degrees and order accordyngly, you shall surely content god, next please your selfe, and thirdly satisfie the worlde. On the contrary parte, misorder these cares, and you shal runne into the vengeance of god, in to the hate of your selfe, and in to the indignation

of

of all men. Beholde I praye you these hungrie and gredie wretches, that make of the thyrde thynge their first thought and care, what lyfe leade they in the sclander of all their acqueintance? what deth haue they in the sight of their priuy conscience, whan they remẽbre their false swearinges, their deceitful bargaines, their playne robberies, their pollinges, their cruel exactiõs, their oppressinges of the poore mẽ? what hope haue they of goddis fauour, when they remembre all their care and thought hath ben for the welthe of this worlde? the whiche when they leaue and forsake, they despeyre of all other welthines: in as moche their myndes neuer ernestly cared for that welth, the which euer endureth. This remembrance of their misorder, is an heuy burthen to their conscience. It can not be otherwyse. Consider nowe agayne, howe clere and light his mynde is, that in all his lyfe hath euer chiefely studied for the soules welthe, that remẽbreth euer howe his care hath ben for the reward of vertue? Of this man howe well doth euery man speake? what ioye and comforte enbraceth the conscience of this man, whan the hande

of god calleth him from his shorte lyfe, to that perpetuall lyfe, for the whiche he hath so moche laboured: The tother be he neuer so riche, is called a false fe= lowe, a wretched knaue. This man, be he neuer so poore, is called an honest person, a good man, for whom the he= uen gates standeth open, whilest the to= ther falleth to eules tourmentes. This is thende of misorder, and this is thend of good order, in breakyng and kepyng the degrees of the forsayd.iii.thinges. Wherfore I can not warne you to often to take hede of this counsell: and you can not to often here the same. The ieo= pardie is not small, if you shulde forget this tale, it is no lesse perill then vtter shame in this world, with death euerla= stying. Where so euer is sclaunder, there is shame: greatter sclander there can be none, than foloweth on all sydes the vniuste ryche man. And he euer, where some euer he be, gathereth vniustly ry= ches, that careth chifly for these world= ly promotions: the whiche man hath (I say) both in his lyfe extreme shame, and also after this life extreme punishment. You be not forboden to get riches, but the vnordinate desyre of gettynge ry=

ches

thes is abominable both in the sight of god and man: your desire is vnordinate, if it be not ordered vnder the degree of your chiefe care, as nowe often enough hath ben repeted. I wold now leue you and make an end of these three cares and studies, apperteinyng to your soule, body, and goodes: sauyng that bycause I somewhat knowe your disposition, I will particularly touche one thinge or two, that you must most ernestly beware of: bicause you be moche naturally inclined otherwise to fal into certain pointes that sore disquieteth the minde, hurteth the body, and hindreth the profittes of this life: so that frendly I wyll admonishe you of one or two thinges, that pertaine to all your three charges.

¶ Take hede my good Mithipoll, of your passion towarde wrathe, ire, and anger, resiste as muche as you can the prouocation of your stomacke to this vehemente pange. Be not lyghte eared in herynge a worde of displeasure: Consider the kynde of lyfe that you take: you must be conuersaunt with many and dyuerse marchauntes, amonge whom euery one thynketh hym selfe both lord and mayster. In suche company chaunseth

wrath, ir
and ange

to be often disdaynefull lokes, proude countenances, scornes, mockes, scoffes, comparisons, bytinge tauntes, odiouse checkes, spytefull reproches, with frettynge enuy, and with manye other corrupte affections, whereby risethe muche debate, and sometyme there folowethe playne fury, that maketh men more like wilde beastes, for the tyme of their madnes, than to reasonable creatures. It is a greate grace in him that felethe his harte agreued, and yet sheweth not outwardely his griefe. This prudente dissimulacion more auengethe his quarell, than any rendringe of wordes coude do. For it is a deedely stroke, that the pacyent man gyueth, in this softe and mylde suffring the rages of an angry fole. Loke well vpon them bothe, he that suffreth, and sayth naught, is lyke a manne, the railer or taunter, is like a best or a foole. The sufferer alway bothe in his tyme of suffrynge, and also afterwarde, whenne all fumes be ceassedde, hathe a greatte prayse of all that beholdeth hym: and euer he hathe cause of reioysynge and gladnes, where the tother fretteth with him selfe: and scant the nexte day after he canne shewe his face: behynde whose

backe

backe his companie reporteth the follye of his hastines, and soze they blame him foz his vncomly behauiour. Let the quarell be what you luste, euer by your pacience and sufferance, you shall haue aduantage of him that prouoketh you, and finallye, foz youre often forbearinge, a name of sobzenes, wysedome, and discrection: wherof shall folowe great credence, and a loue of al honest persons towarde you, where he that wyll suffer naughte, but wyll ease his stomacke, in giuynge mocke foz mocke, checke foz checke, shall be taken foz a wrangler, a brawler: and fewe oz none honest men wyll gladly medle with him.

¶ To rule this passion of ire, you shall be muche moze stronger than mine exhoztation can make you, if you wyl (as I haue counseiled you befoze) haue Plato to your familiare. And Seneca shall be a mete phisition foz to healpe your minde againste these greuous panges. The best is, not to be angrye, the nexte is, not to shewe in wozdes oz countenaunce youre anger, but remembze, if it chaunce that you be angred, and that you haue in shewinge your angre moued and sturred some other to be displesed: beware that

Plato. Seneca

you nouriſche not this greke, ſpit out of your ſtomacke all peuiſhnes, & ſeke a ton ment as ſone as it can be poſſible. If the party ſpeke not to you, ſpeke you to him, it is no ſhame to be agreed, it is a foule ſhame to continue in anger: and in the mean ſeaſon your praier to god is voide. For out of charitie, out of fauour and grace of god. It is the ground and only ſtay of our religion, to loue togither like brothern, al vnder one father that loketh ouer vs in heuen, for whoſe ſake, ſe that you neuer ſlepe with grudge agaynſte any perſon: in ſo doing you ſhall finally optein, that no mā will beare you grudge & for your loue you ſhal haue loue plēti-fully of god & of the world: Begin mine owne good Withipol to ouerthrow this beſtly paſſion of wroth, before your age make your ſtomacke ſtubburn. ouercome now in time ſullines, before men haue re gard of your diſpleſure: accuſtome your ſelf with mildnes, ſotfenes, pacience, ſuf france, & ſpecially with gentilnes, that can not abide an harte mindfull of any greke. To your inferior be piteful burom and redy in offrig your ſelf, both to take and kepe frendſhip. with your feloe and companion ſtriue not, compare not: but al-

alwais study to increase familiarity by louing maners, & easily forget iniuries. Let no displeasure be taken of you, how many so euer displeasures be giuen you. To your better and superior if you obey and giue place, it shal be reputed to your cõmendacion & praise. There is no man so vile, but his loue may stand in stede to you, and of the worst mans hatred, you may haue sometime hurte.

¶ Thus I say both for the worldly wisdome, and also for the bondes of youre faith, you must take hede to this warninge: and the more ye be enclined, not onely to be quickelye angrye, but also to nourishe longe youre angre, the more diligence you must betymes take, to correcte and amende your nature, remembring alwaye your chiefe care, that perteineth to the first thinge, the whiche is with nothing more hurted & hindered in his wey to grace warde, then with the breking of loue and charitie. And as often as you be angry, so often plucke you your soule from the presence of god, by the same passion. Also you disquiet your bodye, and often tymes folowe diseases by the fierse pursuynge of a greefe, and sometyme by rages chaunce the playne

batayle, and thereof youre bodye stan=dethe euer in ieopardye. Also nothynge more hendreth the gaynes of your thirde care, then dothe vnpacient chiding with other. For it causeth manye to forbeare company: & by that euer foloweth losse of occupieng. And somtime a good word behind your backe may auauntage you more thē a long sailing into Spain, and an euel word likewise may do you more hurte, than a losse of a ship. Let no man haue cause to be angry with you, and e=uer you be sure to be well reported by.

¶ One other thynge or two I woulde warne you of, with as many wordes as I haue done of the sayde passion, if I thought not, that by the readyng of the said workes, you shal muche better then I can shew you, not ouly fle from al mis=behauours, and corrupt vses of il fanta=sies, but also folow the cleue piked ver=tues, and by your own study growe to be a perfit man, in the fauour of god and al other. No man shal counseyl you better, then you shal do your owne selfe, if in re=ding you wil examine secretly your con=science, whether suche properties be in you as you rede, or no. If they be in you and be dispreysed, determine with your

selfe

selfe to amende them: if they be not in you, and be good, determine with youre selfe to get them. As in redynge you shal here aboue all other fautes dispraysed an vntrue tonge, whiche bryngethe a man out of credence, a thyng very hurtefull for marchantes, whose craft you be like to exercise: and besyde, it sore offendeth the eares of god, to here his beste beloued creature make that noyse againste his knowlege and priuie conscience: wher nothing garnisheth mannes voice better than trouth of his tale. This thing chifely apperteineth to the care of the soule that is your first charge. It maketh also for the second and for the third care. For surely when the mind is disquieted with the remembrance of the offence in lieng, the body hath his parte of il rest: And by the same vntrue speakyng, muche hurt and damage ensueth againste your credence, a thing I saie moste necessary to be kept and mainteined of al theim, that seke by marchandise any lucre or gaines. Therfore let your mind my good withipol, neuer delite to vtter any lie. Either speake not, or speake truely. what faute so euer you may do, let it not be defended with a false tale: for that wer to fle out of the

Vntrue tongne.

smoke

ſmoke into the fire, as to do a woꝛſe faut in clokynge an yl, and in the meane ſea= ſõ your ſoule ſuffreth a ſoꝛe ſtroke. This euer as you rede of this matter, haue mind of your ſelf, to take fruite of your readyng.

¶ In conſideration alſo of all thꝛe par= tes, that is to ſay, bothe foꝛ the defence of your ſoules ſtate, and foꝛ the welth of your body, and alſo foꝛ the woꝛldly goo= des ſake, vſe in al your actes a certayne commendable wyſedome, neuer to bee none of theſe Buſy medlars: Leaue other mens fautes, leaue coꝛrectyng, that you haue no power in, leaue teachyng of that you knowe not. Let the goſpell be oꝛde= red by them, that be admitted foꝛ doc= tours therof. Let the prieſtes be blamed of them, that haue the rule of the oꝛder. Let cõmon ceremonies, & al old cuſtomes alone. But euer your truſt in the power and wyll of god, and obey to the conſent of the churche, without quarellyng oꝛ re ſiſting. So you foꝛth your way after the meke ſteppes of a true chꝛiſten man. Let the woꝛlde bluſter and blowe as it wyl, be you none of the blowers. Scourge who wyll, be you noue of the ſcourgers. Foꝛ beleue me, ſoner ſhal the rodde, than

the

the childe that is beaten, be cast into the fyre. In eschewynge all medlynge, you shall saue youre goodes, you shall kepe your bodye from trauayle, and by the same meanes you shall beste prouyde a sure buckeler for youre soule. For vnder the cloke of obedyence, chaunce what chaunce shall, youre soule is euer sure for takynge anye hurte: the iustyce of god wyll kepe you harmelesse, howe some euer the tempeste of enormytyes ouerfloweth this worlde. If you should be malaperte, and presume to be a doer: reporte me to you, what maye in this worlde happenne, to your vndoynge bothe in goodes and bodye: and by the same trouble you shall be caste from the succoure of god, who abydethe not any presumption. You falle in to presumption, when you grudge ayenste your rulers, thoughe they be worthye of al dispreyses. You presume, when you meddell with them, that be not vnder you. You presume, when you take in hande to amend this or that, where your parte is not to speke. And specially you be presumptuous, when you dare crake, that you know goddes wil. Leue therfore my good Edmond, all maner of medlynge, and

Obedience

Malaperte

Presumption.

and praye to god to accepte your obedi=ence. Praye also bitterly, that his wyll may be fulfylled in this worlde amonge vs, as the angels fulfil it in heuẽ. Thus pray, and meddyll no farther. For I as=sure you, it is so to be done.

¶ Many thinges might be saidfor these thre cares, but to you I reckon it inough this moche that I haue here touched. Yet one worde or two more shall not be superfluous. For I wolde not haue you deceiued by any worde that I haue here vsed: As peraduenture you myght be, if I shoulde thus leue you. Seing that I haue bid you first to care for your soule, nexte to care for your body, and thirdly to care for the goodes of this worlde. More ouer I sayde, there be goodes of the soule, goodes of the body, goodes of this life. But let these wordes be to you as not spoken in theyr exacte and pro=pre signification. For to speake truely, there is no care but one, nor there be no goodes but of one. We must haue a cer=tayne slyght regarde to our bodye, and a slyghter regarde to the worlde: but care we maye not for neyther of these two. You knowe, that to care, were to take an inwarde weyghty thought: the

which muſt not be taken, but for a thing of great worthynes, and alſs of more ſuretye, then is eyther our bodye, or the world. Onely our ſoule is the thyng to be cared fore: and theſe ſmall commodities, with certayne pratye pleaſures of the body, and of the worlde, can not truly be named goodes: for in verye dede they be not good. For this worde Good, includeth a dignitie in him that ſauoureth of god and heuen: ſo that thoſe thinges be onely worthy to be called goodes, the which haue a perpetuitie & ſtedfaſtenes of godly ſubſtance: Other thinges variable, chaungeable, flittering, ſuche as may be taken from vs maugre oure hed, be not worthy of this highe name. Neither the body nor yet fortune hathe any goodes: our ſpirite and mynde onely hath thynges, that truely be called goodes, the whyche be ſo conſtantly and ſurely ours, that euer they remain with vs in ſpite of al chaunces, and al our aduerſaries. Mercy, pitie, deuotion, mekenes, ſobrenes, pacience, faythefulnes, charitie, and ſuche other vertues, be the very trewe goodes, the whyche we may iuſtly recken ours, and for thē we ſhuld continually labour. For theſe be the ſubſtaunce

Trewe goodes.

ſtaunce that our ſoule muſt haue, to be with them richely decked and garniſſhed, that we may haue our holy daye araye, and our nupciall veſture accordyng, to come to the great feaſte, that Chriſte ſaieth we ſhal onces be called to.

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Al theſe *falſe* goodes of the bodies luſtinges, beautie, fairenes, ſtrength, helthe: and alſo theſe triflynge goodes of fortune, royall houſes, large heritaunce, great rentes, implementes, coſtly apparayle, golde, ſyluer, honour, power, frendſhyp, nobilitie, and what you will els in this worlde: All theſe vaine thinges, both of body and fortune, can make but a ragged garment for our ſoule, the whiche ſhalbe with extreme ſhame drawen from the ſayd feaſte, if it come to goddes preſence with theſe beggerly ragges. This ſayinge good Mithipoll, I ſpeke to eaſe and comfort your mind: for by this tale that is true, you nowe lerne, that although before I ſayd you ſhuld haue thre cares in this lyfe, yet in dede you haue but one care, the which is to care for the true goodes, that be to be purchaſed for the ſoules welthy ſtate. Wherfore of your three cares, ſtryke of two, if you wyll ſpeake of erneſt care.

Yet

Yet I will sticke a litteli more with you in this pointe; for faine I woulde you shulde se a true marke, wherby you may gouerne and rule al your phãtasies and opinions. If your phantasie be well directed to the true marke, you can not misse of the ryght path to vertue, the whiche bryngeth man thyther, where he shall receyue the inestimable reward for his trauayle. I say your soule onely muste be cared for: and this onely care muste be to get and kepe the true goodes, that be onely the goodes of the mynde. Other goodes be not called properly goodes. You se, how these praty commodities of the body, and also these small giftes of fortune, mawgree our head, be taken from vs, as I can not escape alwaye syckenes, I can not escape misfortunes: I can not flee from the cruell handes of tyrantes, I maye be caste into tortures, I may rotte in fetters, I may lose all my substaunce, by water, by fier, by theues, or by other violent robberie. Against these chaunces no man can resist, no care nor thought preuayleth to assure vs, eyther of our bodyes, or of suche goodes. Wherfore lerne you, that I saye before god,

we haue no goodes, but only the goodes of the spirite and mynde, the whyche goodes (as I haue sayde) be so sure oures, that they can not be taken from vs, but with our owne wyll, consentynge to the losse of theym. In this spirituall possession, euery man is an inuinsible emperour. We may despise all violence of princis, all worldely chaunces, touchynge the keppynge of vertue mawgree the hole power of the dyuell, and all his retinue. Hereof lerne and marke myne Edmond, wherin you may be hurted, that your care maie the better be bestowed. For to care, where you haue no hurte, it is nedelesse: or not to care, where you be hurted, is a blynde ignorance. We be hurted, when we lose any part of goddis fauour: we lose goddis fauour, when we lose any goodes of the mynde: we lose the goodes of the mynde, when we eyther reioyce of the hauyng bodyly and worldly goodes, or make sorowe of the lackyng the same. We be not hurted when god continueth his fauour, when we decay not in the strengthes of mynde: we decaye not in the strengthes of mynd, whan we be not ouerrome, neyther with the gladnes of

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the bodyes and worldes prosperitie, nor with bewaylyng of their aduersitie. Thus you se, nother in the goodes of the bodye, nor in the goodes of the worlde, you can other take or escape hurte: it is onely the vertue of your mynde, wherin you muste serche, whether you be saufe or hurted. Nowe when you knowe the place of your hurte, knowe also what may do you hurt, that you may be more charie of your hurter. You se ones, the place wherin you may be hurted, is your secrete mynde, a very sure place. For it is not fyre nor water, nor theefe, that can come there, it is no princis sworde, that can perce in to this place, it is no misluckc of fortune, that canne lyghte vppon your spiryte: fynally there is no dyuell of helle, that can fasten a stroke vppon you, to do you in this place any hurte. This shoulde bee a great gladnesse vnto you, to consyder, in howe stronge a towre you be from all hurte: but see then agayne, who it is that maye hurte you. For surely you can not be hurted but of one, in whom is power to do hurte: this is your owne Freewyll. This wyll of yours, and nothyng els, hath power to hurte you. Se

shortly in ensample, howe your landes be taken from you, you be spoyled of your goodes, fire burneth vp your hous, you be haled to prison, you be beten, you be torne with whippes, you be drawen vpon the rackes, you lye in chaines, you come forth to opē shame, you suffer cold, you be gnawen with hunger and thirst, fynallye you be putte to deathe. What of all this? yet I can not say, that you be hurted: I se, that with all this the fauour and grace of god maye continue with you, as it dyd with the holy martyres. And also before Christes passyon holy Job suffred all this, and was not hurted. This is a greate comforte for you, to se that nothing can hurt you, but onely your owne selfe. This is the highe grace of god, that so hathe made man to be ouer al a myghty conquerour, that can take no hurte but of him selfe. Wherefore I truste you wyll lyue euer safe and sounde. For I wyll not thinke, that euer you wil be so mad, as to hurte your self. Thā for these trifles of the body and world, take no care: it is neither the seconde thing, nor the thirde thinge, that can be so vnto you, that in eyther of theym you can be hurted. Mary take

hede

hede left by the displeasures done in the second and in the thyrde, you of madnes take occasion to be hurted, and willingly hurt your selfe in the fyrste thyng, the which only is the place, where you may be hurted. And none beside your owne wyll hathe power to hurt you there: as if in the time of the losse of worldly goodes, you wyll fret in anger, you will dispyse god, you wyll curse and banne, you wyll enforce to be auenged, you cry out in furye and madnes: nowe take you thought and care. for surely you be hurted, and your chiefe iewell hath a great lose. For god withdraweth frō your soul a greate parte of his grace: so that this hurte you do to your owne selfe by this frowardnes. Likwise whilest your body is tourmented, eyther with sickenes or otherwise: if you therfore forsake pacience, and swel in wrothe: you be than hurted in dede, but of none other person beside your selfe onely. Thus you maie take from the seconde and the thyrde, in the whyche two you can not be hurted, an occasion to hurte your selfe, and to haue thereof a greate cause of a sore and an earneste care, for the peryl that your soule therby falleth in.

To confirme you the faster in these right opinions, I wold you redde the lit
Epictetus. tel boke of Epictetus, intytled his Enchiridion, well translated into latin by Angelus Policiane: But to say the trouth, the worke is so briefely and darkly writen, that withoute a cõment, or a good maister, you shall not perceyne the frute of the texte: I am in mynde, if I maie haue therto leisure, to translate the comment of Simplicius vpon the sayd worke: and then shal you find such swetenes in that boke that I beleue it will rauishe you in to an higher contẽplation, then a great sort of our religious men come to. And one thing beleue me, my good Withipol, that in redyng of these olde substancial workes, the whiche I haue named vnto you, shal beside the perfection of knowledge, gender a certayn iudgement in you, that you shal neuer take delite nor pleasure in the trifles and vaine inuentions that men now a daies write, to the inquietyng of al good order: by reson that the most part of men, that rede these newe flitteryng workes, lacke perfecte iudgement to discriue a weightie sentence from a light clause, the whiche iudgemente can not be gotten, but by a longe

a longe exercisynge of our wittes with the best sort of writers. And to me it is a pitiful thing, to behold the folishe dreames of these yong clerkes in mens handes: & to se these noble old workes of the holy fathers and philosophers ly vntouched. Where if these newe writers speke any thyng well, it is piked out of these auncient bokes. But what so euer these petie clerkes pike out now a dayes, for the most parte it is defaced and brought out of good facion with their vuell handelyng.

¶ I wyll nowe make an ende, it is sufficiente to a willynge mynde, suche as I truste is in you, to haue with a frendes fynger the waye appointed, where you must walke, if you will procede in vertue: the whiche is onely the thyng, that maketh a mā both happy in this world, and also blessed in the worlde to come. Beleue you my counseyle, and vse the same, or els hereafter you will paraduenture bewayle your negligence.

Fare ye well. At More, a place of my lorde Cardinals, in the feast of sayncte Bartholomew. 1529.

FINIS.

LONDINI in ædibus Thomæ Bertheleti typis impress.

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Ad imprimendum solum.

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